1: Thurston & Rangachari E,G-4,5 (no date) 1909
AW50 Badaga AW50

782 at the temple, the head and carcase being placed in front
[784] of the image. The witness steps over the carçase, and this forms the oath. If the evidence is false, it is believed that some evil will happen to him."

101 The name Badaga or Vadugan means northerner, and
114 the Badagas are believed to be descended from Canarese colonists from the Mysore country, who migrated to the Nīlgiris three centuries ago owing to famine, political
141 turmoil, or local oppression in their own country. It is
144 worthy of notice, in this connection, that the head of the Badagas, like that of the Todas and Kotas, is dolicho-cephalic, and not of the mesaticephalic or sub-brachy-cephalic type, which prevails throughout Mysore, as in other Canarese areas.

	Average.		
	Cephalic length. cm.	Cephalic breadth. cm.	Cephalic index.
Bádaga ...	18·9	13·6	71·7
Toda ...	19·4	14·2	73·3
Kota ...	19·2	14·2	74·1

Of the Mysorean heads, the following are a few typical examples :—

	Average.		
	Cephalic length. cm.	Cephalic breadth. cm.	Cephalic index.
Ganiga ...	18·5	14·3	77·6
Bēdar ...	18·3	14·3	77·7
Holeya ...	17·9	14·1	79·1
Mandya Brahman	18·5	14·8	80·2
Vakkaliga ...	17·7	14·5	81·7

539 Concerning the origin of the Badagas, the following legend is current. Seven brothers and their sisters were living on the Talamalai hills. A Muhammadan

1: Thurston & Rangachari E,G-4,5 (no date) 1909
AM50 Badaga AM50

114 142 •144 In a recent work,* Mr. A. H. Keane, in a note on the "Dravidian Aborigines," writes as follows. "All stand on the very lowest rung of the social ladder, being rude hillmen without any culture strictly so called, and often betraying marked negroid characters, as if they were originally Negroes or Negritos, later assimilated in some respects to their Dravidian conquerors. As they never had a collective racial name, they should now be called, not Dravidians or proto-Dravidians, but rather pre-Dravidians, as more collectively indicating their true ethnical relations. Such are the Kotas, Irulas, Badagas, and Kurumbas." It may be pointed out that the Badagas and Kotas of the Nīlgiri plateau are not "wild tribes," have no trace of negroid characters, and no affinities with the Kurumbas and Irulas of the Nīlgiri slopes. The figures in the following table speak for themselves :— 141 [114]

	Stature.			Nasal Index.		
	Average cm.	Maximum cm.	Minimum cm.	Average.	Maximum.	Minimum.
Badaga	164·1	180·2	159·9	75·6	88·4	62·7
Kota	162·9	174·2	155·	77·2	91·9	64·
Irula	159·8	168·	152·	84·9	100·	72·3
Kurumba	157·5	163·6	149·6	88·8	111·	70·1

Badagi.—The carpenter sub-division of Pānchālas.

Badhōyi.—The Badhōyis are Oriya carpenters and blacksmiths, of whom the former are known as Badhōyi, and the latter as Komāro. These are not separate castes, and the two sections both interdine and inter-

(113)

* The World's Peoples, 1908.

6: Noble K-4,5 (1962-1963) 1989
(1800-1963)
AW50 Badaga AW50
Irula AW53
Kota AW55
Kurumba AW56
Toda AW60

000 dropping 3,080 feet in altitude to a powerhouse in the Mysore Ditch, together with a dammed reservoir and powerhouse in the Moyar River valley, are the main features of the last-mentioned scheme (Nambiar 1965: 26-27).

B I Ko Ka T 161 The five ethnic groups. In 1871, when the first controlled census was taken, the Badagas, Irulas, Kotas, Kurumbas, and Todas formed about two-fifths of the population in the Nilgiri District (Hunter 1886, 10: 308). By 1961, however, the immigration of other people had lowered this fraction to about one-sixth (Nambiar 1965: 8, 10, 254). In the 1871-1961 period the following population changes took place among the five ethnic groups (Grigg et al. 1880: 30; Nambiar 1965: 8, 254):

Badagas: from over 15,000 to over 60,000 (estimated)[1]
Irulas: from 1,470 to 4,502
Kotas: from 1,112 to 832
Kurumbas: from 613 to 1,174
Todas: from 693 to 706

Ko 165 K4 The decrease in the number of Kotas is partially attributable to a smallpox epidemic.

B 144 197 771 101 The racially Caucasoid Badagas speak Badagu, worship Lord Shiva, and form an agricultural Hindu caste; most of them dwell above 6,000 feet on the Nilgiri massif, but there are some who inhabit the Wynaad Plateau (Figure 2).[2] Caucasic-Australoid Irulas of the Nilgiri District speak a Tamil dialect, are devotees of Ranga, and form a partly Hinduized agricultural caste; they inhabit eastern Nilgiri slopes.

I 144 197 771 The Irulas of Coimbatore District and Kerala State, who apparently are descended from the same ancestral stock as the Nilgiri District Irulas, are not covered in this study.

[TEXT CONTINUED ON PAGE 7]

6: Noble K-4,5 (1962-1963) 1989
(1800-1963)

AN50 Badaga AN50
Kota AN55
Kurumba AN56
Toda AN60
Madras Tribes AN63
Kasuva

NOTES

161 [1]The word Badaga, which means Northerner, is generally applied to six castes forming a Saivite caste complex which is associated with past migrations of people from Mysore. The Adiakeri, Badaga, Harvar, Kannikar, Lingayat, and Thoraiya caste members speak Badagu and are so classified in each census. It is thus impossible to know the exact number of people in each caste. As only the members of the largest caste, the Badaga caste, are referred to in this study, their numbers must be estimated.

121 144 [2]Following the classificatory system established by Carn, the writer considers each Nilgiri ethnic group as a micro-race (Carn 1961: 13, 122, 129). The micro-races persist because of 1) immigration of a group's ancestors within a period apart from each period in which ancestors of another group arrived and 2) persisting cultural barriers. However, due to limited gene-crossing, it must be remembered that each group has members who racially blend with members of the other groups. Using Coon's recent classification of world races, an attempt is made to broadly classify members of the five ethnic groups by arranging them in a spectrum ranging from the Caucasoid Badagas to the Caucasic-Australoid Kurumbas (Coon 1965: 194-196, 198-201).

000 [3]Languages are labeled according to Emeneau's classification of South Dravidian languages (Emeneau 1964: 1-13).